

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.*

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## A CONVERSATION

BETWEEN SEVERAL PARTIES WHILST TRAVELLING IN A RAILWAY TRAIN  
THROUGH CHESHIRE AND NORTH SHROPSHIRE, FEBRUARY 1866.

BY ELDER WILLIAM LEWIS.

*Passenger* (to elderly farmer).—Sad times these, sir, for agriculturists. I do not see many cattle in the meadows. I presume it is in consequence of the cattle plague?

*Farmer*.—These are the worst times I have seen yet, sir, and I have seen some ups and downs in my time. This murrain is the worst disease I have ever known, and I have seen several new diseases within the last five and twenty years. It has swept away ninety-two per cent. of the stock attacked all around here, as far as you can see, and it continues to spread like a raging fire on the right hand and on the left. There is scarcely a homestead around here but what has been visited. God only knows where and when it will end!

*Passenger* (pointing).—What are those mounds in yonder fields? I do not recollect having seen them as I passed this way before.

*Farmer* (shaking his head).—The cattle you have missed from the fields

are buried beneath those mounds. Yonder two horses are now dragging poor farmer Small's last cow to the hole. Poor Small, (striking his stick against the bottom of the carriage) he is a ruined man any day now.

*Passenger*.—Is he in no cattle club?

*Farmer*.—His club has broken up. Cattle clubs are of no use; some have broken up, and others have suspended payment. They can never stand the losses, and even if they could they only pay two-thirds of the loss. Suppose a cow to be worth £12, they pay £8, while £20 a cow would not cover present losses. What is a farmer to do with his land without stock? How is he to make up his rent? Who would speculate on more cattle now?

*Passenger*.—Would not a stock of sheep pay?

*Farmer*.—This cold wet land will not do for sheep. They would die of the rot. Besides, do you not know that a fatal disease has set in among sheep in the Crimea, the Cape of Good

Hope, and other parts? It might come to England as the murrain came from Russia.

Passenger.—I saw something about it in the papers.

Farmer.—It is not safe to speculate in any branch of agriculture now-a-days. The landlords will have to feel the difference as well as the tenants. I know one great nobleman, who, in order to raise the rents, gave notice to his tenant farmers to leave by Lady Day next. Now he is begging them to stay, and making all sorts of fair promises; but the majority are going to leave. I wonder what he will do with his land? Yonder team is ploughing up the old turf for corn; most of the Cheshire farmers are doing the same, all owing to the plague.

Passenger.—Is there no remedy or preventive for it?

Farmer.—People have tried everything to no purpose. The vaccination scheme, on which so many fond hopes were built, has proved a complete failure. I tell you what it is, sir, I firmly believe that the murrain is a judgment of God upon us. Most people think the same, and that it will spread in spite of everything until it is God's will to stay it. Bless us all! the world is come to such a pitch of pride and wickedness. People were more simple and far kinder to each other in the good old days, and there were not so many blights, diseases and losses as there are now. Why, I can remember many new things that have appeared within the last five and twenty years. A great many young cattle have been struck; the foot and mouth distemper came; then the fatal distemper called pleuropneumonia; and lastly, this Russian murrain or rinderpest. God help the farmers! They have many things to contend with. The landlord must have the full rent, the parson will have the tithes, the poor rates must be paid, the roads must be kept in repair, the police force must be kept up, and thieves will plunder us! Various diseases attack our cattle, vermin damage our crops, new diseases creep into our families, for which the doctors find Latin names much easier than plain English remedies. They are very positive of one thing, and

that is, the amount of their dreaded bill, which together with sixpence in the pound sterling for income tax, the farrier's bill, the cattle club, the fire insurance, and the yearly subscription to the association to prosecute rogues, make up a tidy Christmas box.

Passenger (smiling).—You have made out a good list. I thought that farmers had not much else to complain of but the murrain.

Farmer.—We have been very unfortunate these last two years, and we have a gloomy prospect, you see, for this year. In eighteen hundred and sixty-four, there was such a drought that the meadows were actually burnt up, which caused a scarcity of hay and other things. In the latter part of eighteen hundred and sixty-five, there was another drought, and the root crops were eaten up by vermin; turnip fields looked bare, without even a weed left upon them, by a strange kind of slug which infested them. These slugs were so hard-skinned that neither lime nor salt would kill them. There were little or no turnips for winter, and for what little many had, they have now no cattle to eat them. It may turn out the same as to the fear of a scarcity of butcher's meat. What if there will be few people left to eat what there will be? Scientific and medical men promise us a visitation of cholera or some fatal disease this year.

Passenger.—A plague upon them and their science, it is enough to frighten anybody.

Farmer.—The winter, so far, although stormy and disastrous to mariners, has been very mild—just the sort of weather for fostering pestilence. Many farmers are already ruined, and many more will follow, unless help comes. Government has refused to grant any State assistance. This plague only existed in one cowshed in London in July last, and it has already visited upwards of nine thousand homesteads. You may easily calculate what it will do if it lives the winter out. Besides this, the strange grub I spoke of has commenced attacking the young wheat.

Passenger.—What is to become of the agricultural laboring class?

Farmer.—God only knows. It looks

dark for them. On the farms in this neighborhood, where there were kept from six to twelve servants and laborers in proportion, there are now but one or two of each, and the farmers actually grumble at the expense of digging the holes to bury the carcasses.

Passenger.—These thoughts did not seem to trouble the servants and laborers at the fair to-day; they were as merry and drunken as ever, and there was more swearing and all kinds of wickedness than ever.

Farmer (shaking his head).—Ah! they will soon feel the change. They may scatter about to other parts of the country for work, but when the plague will go all over the land, what will become of them then?

A Laborer.—We mun have a bit of bread from somewhere, maister.

Farmer.—This is my station; good evening.

Laborer No. 1.—That mon, like all the rest of the farmers, is always a grumblin'. You may think by his cant, maister, that he is badly off; but sence his been at the Green Leasow Farm, folks saiden his made a mint of money.

A Voice.—And he knows how to keep it too.

No. 1.—The labrin' men, sir, canna be much worse off than they bin now. I think the farmers hae'n been a djeal too hard with 'em, and too proud and selfish for the Almighty to keep on a blessin' and protectin' 'em. They'll pinch a shillin' out of a poor mon's swat, thinkin' it will do 'em a shillin's worth of good. [Chorus of voices.—That's quite true, Joe.] They've been feedin' their pigs with what they've refused to the poor widow and orphan at their doors. They've been takin' small farms off poor folks and puttin' 'em to the big uns. Dunna the Bible say that the cry of the oppressed widow and hireling go up to heaven and bring down a curse? When the farmers wur well to do, they didna think how a poor mon wur to keep hisself and a big family on eleven shillin' a week. Talk of the butcher's meat a-going to be scarce! Why, a poor mon could only look at it on the butcher's stall afore. [Voice—Aye, or smell it in the maister's kitchen.] Look at farmer Skinflint of Pinchem Farm, who's

lost all his stock, [Cries of, He's a ronk bad un; I'm glad of it; He's an old — &c.] it wor only last year he got poor old Betty Want's son Jim fined five shillin' and costs for gettin' a few mushrooms off his big meadow.

No. 2.—Its come whome to him tho'. Jim Want informed against him for drivin' his cattle along the roads, contrary to the magistrates' orders, and they fined old Skinflint £10, and Jim got hafe the money. [Shouts of, Served him right, &c.] Skinflint kept poor Jack Weak's hafe year's wages. Poor Jack had such horrid tratement, and he wouldna' stay any longer. Skinflint said, He's a parish bird, and he ought to be glad of a whome. [Derisive laughter.] There is farmer Bragfat, who won the prize for the best fat ox at the last agricultural show; he bankrupted through losin' his cows. You all knowen how he and the 'tother farmers used to swagger and boast about their fat animals, and get drunk and carry on as if there wor' no God a lookin' at 'em, while their poor laborers wur hafe clemmed [starved] to djeath awhome.

Voice.—They knowen about it now.

No. 3.—Look how the Misses Dash of the Model Farm, and many other farmers' wives and daughters turn out in their fine dresses on a Sunday morning for church; how they sittin in their snug pews, while we poor smock-frocked men bin' cramm'd into the galleries or back benches, or anywhere out of the road.

Voice.—It woona be that way in heaven.

No. 1.—I think that this murrain we see amongst the cattle is a judgment from the Almighty, and it makes me think strong on what the Latter-day Saints used to preach for years about these plagues a-comin'.

Voices.—I remember it well; and I, and I, &c.

The conversation breaks up into several simultaneous discussions on the merits and demerits of the "Mormons." Lying tales are reiterated; Nixon, the old Cheshire prophet, Zadkiel, &c., &c., are discussed. The people leave at their station, and our passenger is left to his reflections for the remainder of the journey.

In the foregoing narrative the

age and sentiments of the characters are truly represented. There is a wide breach between the wealthy and poor classes in this country, which is continually becoming wider and wider. The Lord is also withdrawing his Spirit from the British nation, and the time seems to be very near at hand when the deeds of violence predicted by the servants of God through the medium of the MILLENNIAL STAR, and in other ways, will surely take place in this land.

It is a noted fact that in the Cheshire district and its neighborhood, where the murrain has raged the most furious, the Gospel has been preached at an early date. The faithful servants of God have been treated with contempt by those whom the riches of this world had choked, and have endured much in preaching it. But their numerous testimonies and warnings will be remembered yet; for the Lord will not suffer a single testimony to fall to the ground. He has commenced to destroy the wicked, and he will cut short his work in righteousness. The cattle plague is but one of the many means employed. There have been thunders, lightnings and tempests throughout the winter, so much so that even the benighted Gentiles have noticed them. The people are given over to strong delusions, and prefer believing Zadkiel or any

alarmist, who has not the ability to point out a way of escape from the evils they predict, rather than believe the true servants of God, repent of their sins, obey the Gospel, and fly to Zion for refuge and instruction. Mens' hearts are even now failing them for fear. Their own words will condemn them. They admit God's judgments to be visitations for sin; yet, they fear not God nor give him the glory. How awful it is to contemplate that puny, mortal men will curse God for the plagues that shall come upon them! What a consolation it is to the poor and oppressed Latter-day Saint to realize that there is a Zion, and that his deliverance is nigh, even at the door, if he will be faithful and true. To those who have means to emigrate, and who, like Lot's wife, linger and hesitate, we would say, Come out of Babylon, lest ye be left behind to suffer with the wicked, and that when you shall long for going, you shall not have the means. The Lord's commandments are not to be trifled with. The words of Daniel, Malachi, John the Revelator, and all the holy Prophets, both ancient and modern, are now being fulfilled; the Lord is hastening his Work, and preparing his Saints to enjoy the kingdom which shall extend over all the earth. May the Lord give us all a portion therein. Amen.

#### MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING  
FRIDAY, JANUARY 5, 1866.

(Continued from page 104.)

Elder Charles W. Penrose said he had arrived in Liverpool on the 11th of August last, and had first labored in Liverpool, where he had felt blessed and enjoyed himself in his travels amongst the Saints. He had next been appointed to preside over the Essex Conference, where he had formerly labored for seven years; in fact, had been the humble instrument in the hands of God of introducing the Gospel to the people in several places there. Since his return, he had

met with many friends, and had had the privilege of preaching to many people outside of the Church, who had listened attentively to the principles taught. In Maldon there was a good opening for the brethren, but no suitable meeting-place. The Conference had been a little in debt, but part had been cleared off, and considering the circumstances of the people, matters were in a favorable condition; a number would also emigrate from the Conference this season. He



felt thankful for the goodness of God towards him, and the testimony to the truth which he was in possession of.

Elder Jonas N. Beck said his first labors were in the Monmouthshire Conference, in Wales, where he travelled five months. At the General Council held in Birmingham in January 1864, he was appointed to take charge of the Reading Conference. In both places he had done his best to bless the people, and although he had been released to return home, he did not feel like relaxing his energies nor faltering in his duty, but wished to continue faithful and diligent, living a life of usefulness before God.

Elder John Rider said he had never realized more of the power of the Gospel than he did then, although it had always been a continual source of joy and comfort to him. He began his labors in the ministry in the month of April 1863, and was appointed to travel in the Bedfordshire Conference, under the Presidency of Elder Thomas O. King. He labored there with much pleasure, until January 1864, when he was appointed to take charge of the Essex Conference, a position which he held until the month of January 1865, when he was called to preside over the Glasgow Conference. He had also labored there with much satisfaction and pleasure, although feeling his own weakness, and the heavy responsibility resting upon him as a servant of God. A number had been baptized, and prospects were good for a further increase.

Elder John L. Dolten said he arrived in this country in the summer of 1863, and was appointed by President Cannon to labor in the Bristol, and afterwards in the Cheltenham Districts. At the Council held in Birmingham in 1865, he was called to labor in the Norwich Conference, and upon the release of Elder G. W. Mousley, was appointed to the Presidency of the Conference. They had not baptized a great many in Norwich, but, as a general thing where the Branch Presidents did their duty and were efficient men, the Branches flourished. There was a small book debt on the Conference, but this he was glad to say was being reduced every month. He felt glad that he

had been called to such an honorable position as the preaching of the Gospel, and testified to the experience he had gained since he came upon his mission.

Elder Anson V. Call said he had arrived in England in 1864, and was appointed to travel in the Newcastle Conference, under the Presidency of Elder Charles W. Stayner, where he continued laboring six months. At the Council held in Birmingham in 1865, he was appointed to take charge of the Bristol Conference, and had since labored there to the best of his ability. The Branches were very much scattered, and they had not baptized a great number; still, a good deal of out-door preaching had been done. His desire was to magnify his calling continually, that he might have the favor and blessings of his Father in heaven.

Elder Francis Platt said he had arrived in England in the year 1864, and labored in the Birmingham Conference eight months. He could look back with interest to that time, and the old associations it revived in his mind. He visited the spot where he first heard and received the Gospel, and saw many of his old friends, to whom he related his experience and bore his testimony. In the month of January 1865, he was appointed to preside over the Warwickshire Conference, Elder Seth M. Blair being Travelling Elder. On their arrival they found some of the Branches in rather a dull condition, but succeeded in raising the spirits of the people, and infusing more energy into them. He had never realized his position so truly as on this mission, and had seen the hand of God supporting him amidst all weaknesses and difficulties. His constant wish was to have strength given him so that he could always be at his post, for when there he felt happy. He loved the brethren and the interests of the kingdom, and knew that if faithful, there was eternal life in store for all the righteous.

Elder John V. Hood read a letter from President Young, published in No. 2 of the present volume of the STAR.

Elder Lorenzo D. Rudd said since his arrival in 1864, he had labored in

the Reading, and afterwards in the Derbyshire Conferences, and knew that his labors had resulted in good, and that the Lord had blessed him, and also those who were laboring in connection with him. In the Derby Conference, about twenty had been added to the Church by baptism during the past year, and some debts had also been liquidated. This was his second mission to England, and he could say that he had never enjoyed himself more than he had done this time. His desires were to build up the kingdom of God, and bear the Gospel message to the nations. He had weaknesses to contend with, but wished to go to his field of labor bearing the Spirit that was with the brethren in Council, so that he might improve himself, and be an instrument in bringing many to a knowledge of the truth. He believed that many would yet be baptized in this country, and although it required more labor and exertion on the part of the brethren now than it did formerly, if they were faithful and prayerful, they would still be successful in their administrations, and have many souls for their hire.

Elder Hyrum P. Folsom said many pleasant thoughts had passed through his mind whilst he had sat and listened to the testimonies which had been borne. He had felt privileged in being sent forth to proclaim the Gos-

pel, and had striven in much weakness to preach to the people, and put into practice the teachings he had given. He had labored in Durham Conference, and been happy in his associations with the brethren there. The Conference was in good condition, and he had found many warm friends in his travels. He was glad to continue his labors in these lands, and trusted he might do good and fulfil his mission honorably, according to the knowledge God had given him.

Elder Junius S. Fullmer said he had arrived in England in the year 1863, and labored in the Dorsetshire Conference, first as Travelling Elder, and then as President. He had baptized a number in that Conference, and preached both in the open air and in the peoples' houses. He was afterwards called upon to preside over the Hull Conference, and had continued there up to this time. He had held meetings in many places in the Conference, although in the town of Hull the police authorities had prohibited the Elders from preaching in the streets. During the past year 32 had been baptized in the Conference. He felt satisfied to do what the servants of God required of him, and trusted his future life would be so that he might have the privilege of entering with the faithful into the celestial kingdom of God.

*(To be continued.)*

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## EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

*(Continued from page 105.)*

The existence of such a city was entirely unknown; there is no mention of it in any book, and no tradition that it had ever been. To this day it is not known by what name it was called, and the only appellation given to it is that of Palenque, after the village near which the ruins stand.

The news of the discovery passed from mouth to mouth, was repeated in

some cities of the province, and reached the seat of Government; but little attention was paid to it, and the members of the Government, through ignorance, apathy, or the actual impossibility of occupying themselves with anything except public affairs, took no measures to explore the ruins, and it was not till 1786, thirty years subsequent to the discovery, that the

king of Spain ordered an exploration ; on the third of May, 1787, Captain Antonio del Rio arrived at the village, under a commission from the Government of Guatemala, and on the 5th he proceeded to the site of the ruined city. In his official report he says, on making his first essay, owing to the thickness of the woods, and a fog so dense that it was impossible for the men to distinguish each other at five paces' distance, the principal building was completely concealed from their view.

He returned to the village, and after concerting measures with the deputy of the district, an order was issued to the inhabitants of Tumbala, requiring 200 Indians with axes and billhooks. On the 17th, seventy-nine arrived, furnished with twenty-eight axes, after which twenty more were obtained in the village ; and with these he again moved forward, and immediately commenced felling trees, which was followed by a grand conflagration.

The report of Captain Del Rio, with the commentary of Doctor Paul Felix Cabrera, of New Guatemala, deducing an Egyptian origin for the people, through either the supineness or the jealousy of the Spanish Government, was locked up in the archives of Guatemala until the time of the revolution, when, by the operation of liberal principles, the original manuscripts came into the hands of an English gentleman long resident in that country, and an English translation was published at London in 1822. This was the first notice in Europe of the discovery of these ruins ; and, instead of electrifying the public mind, either from want of interest in the subject, distrust, or some other cause, so little notice was taken of it, that, in 1831, the *Literary Gazette*, a paper of great circulation in London, announced it as a new discovery made by Colonel Galindo, who has been before referred to. If a like discovery had been made in Italy, Greece, Egypt, or Asia, within the reach of European travel, it would have created an interest not inferior to the discovery of Herculaneum, or Pompeii, or the ruins of Paestum.

While the report and drawings of Del Rio slept in the archives of Gua-

timala, Charles the Fourth of Spain ordered another expedition, at the head of which was placed Captain Dupaix, with a secretary and draughtsman, and a detachment of dragoons. His expeditions were made in 1805, 1806, and 1807, the last of which was to Palenque.

The manuscripts of Dupaix, and the designs of his draughtsman Castenada, were about to be sent to Madrid, which was then occupied by the French army, when the revolution broke out in Mexico ; they then became an object of secondary importance, and remained during the wars of independence under the control of Castenada, who deposited them in the Cabinet of Natural History in Mexico. In 1828 M. Baradere disintombed them from the cartons of the museum, where, but for this accident, they might still have remained, and the knowledge of the existence of this city again been lost. The Mexican Congress had passed a law forbidding any stranger not formally authorized to make researches or to remove objects of art from the country ; but, in spite of this interdiction, M. Baradere obtained authority to make researches in the interior of the republic, with the agreement that after sending to Mexico all that he collected, half should be delivered to him, with permission to transport them to Europe. Afterwards he obtained, by exchange, the original designs of Castenada ; and an authentic copy of the itinerary and descriptions of Captain Dupaix was promised in three months. From divers circumstances, that copy did not reach M. Baradere till long after his return to France, and the work of Dupaix was not published until 1834-5, twenty-eight years after his expedition, when it was brought out in Paris, in four volumes folio, at the price of 800*fr.*, with notes and commentaries by M. Alexandre Lenoir, M. Warden, M. Charles Faroy, M. Baradere, and M. De. St. Priest.

Lord Kingsborough's ponderous tomes, as far as regards Palenque, are a mere reprint of Dupaix, and the cost of his work is £80 per copy. Colonel Galindo's communications to the Geographical Society of Paris, are published in the work of Dupaix, and

since him Mr. Waldeck, with funds provided by an association in Mexico, had passed two years among the ruins. His drawings, as he states in a work on another place, were taken away by the Mexican Government; but he had

retained copies, and before we set out, his work on Palenque was announced in Paris. It, however, has never appeared, and in the meantime Dupair's is the text-book.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, FEBRUARY 24, 1866.

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### THE SAINTS TO ASSIST THEMSELVES.

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A THOROUGH knowledge of human nature, with wisdom to govern, is only attainable through being in possession of the Holy Spirit of promise; and unto those who are constantly guided by revelation, are the people to look for that counsel by which they may direct their daily walk and conversation. This principle is more especially adapted to the condition of the Latter-day Saints, than any other people that ever have lived upon the earth, and the reason is obvious. For nearly two thousand years have our fathers strayed from God, no voice from heaven breaking the solemn stillness, but all following the bent of their own inclinations, marking out for themselves a course by which they vainly hoped to please God. Who can doubt the necessity of revealed light after such a long and terrible night of spiritual darkness? Never at any former period have His children to so great an extent been enveloped in the folds of tradition, and their minds so thoroughly encased in the precepts and commandments of men, as at the present; and the words of the Prophet are literally fulfilled: Darkness shall cover the earth, and gross darkness the people. We may assume, then, that it will require more intelligence from heaven to dispel this mental Egyptian darkness, than has ever been revealed in any former dispensations of Gospel light. As we have formerly remarked, these are perilous times, and the light of heaven is indispensably necessary, else have we no sure guide, and are like other men, blown about by every wind of doctrine. To strengthen the faith of the Saints, and point out to them the sure road to happiness, has been the constant aim of those whom God has appointed to direct the building up of the latter-day kingdom; and we have often heard the leaders of Israel warn the Saints, *that they will appreciate no more than what they have made themselves worthy of*, be it much or little. And to



our understanding this law is immutable, and is expressly applicable to the condition of many of the Saints in this country. There are some who are expecting to be assisted by this Office to emigrate the coming season, and amongst that number are those who are really doing nothing to help themselves; while others, receiving no more wages than they, perhaps, are adding daily to the Emigration Deposit Fund, and at most will only require a few pounds to free them from the yoke of bondage so universally imposed upon the working classes of this country. Here are two classes mentioned of those professing to be Latter-day Saints: the one desiring a home with the Saints, and substantially testifying their faith by their works; the other, listlessly waiting for others to work out their deliverance. "Show me thy faith without works," says the Apostle, and "I will show you my faith by my works."

We are aware that some of the Saints in this Mission have labored faithfully for many years to extricate themselves, and have but little in the Emigration Fund; but they are rich in a clear conscience, and have the love of their brethren and the approving smile of their Creator to show for spent years of toil and deprivation. Of such it can well be said, Blessed are you, verily, your rest shall be glorious, God is your friend; and angels have respect unto you. The latter class of individuals, through long years of faithfulness, have proved before God and man worthy of being assisted to emigrate, and in most instances they would appreciate that blessing when conferred upon them. These people come first in the list of those to whom we shall extend a helping hand; and although our desire to furnish passages across the Atlantic as cheaply as possible, may deprive us of the power to do that amount of good, or render that amount of assistance we desire, yet we hope, through economy, to have some little means to help that class of Saints to whom we have just referred, but shall not be able to assist as many as we would wish the coming season, although the Elders and Saints may rest assured that we shall do all that lies in our power to bless them. But there are few indeed among the best of those who have enlisted to serve under the banner of Christ, who will properly appreciate the blessings to be obtained in their mountain home when they arrive there, unless their own exertions have paved the way; and they may never expect to enjoy the society of heavenly beings, until they have learned to be grateful, making it necessary for them to approach God through that school of experience which has been ordained as a part of the great plan of redemption.

This view of the matter would make it truly advisable for the Saints to work out their own emancipation; for, in nine cases out of ten, when the means for their emigration comes without exertion on their part, and is advanced by a friend, it is neither appreciated nor repaid; and it is far better for them to remain in this country than be gathered to Zion, and then prove guilty of ingratitude to their God and to their brethren. Applications have been made for assistance by parties who, to our knowledge, have a good trade and constant work. We have but very little faith in those individuals gaining an exaltation in the kingdom which Jesus shall present spotless to the Father, except they renew their diligence before their God, and seek by exercising every energy he may give them to assist in establishing the principles of truth upon the earth.

## DEPARTURES.

Elders Isaac Bullock, William W. Riter, Heber J. Richards, Joseph H. Felt, David P. Kimball and Charles S. Kimball, sailed from Liverpool for New York per steamship *City of Edinburgh*, on the 14th inst.

Elder Isaac Bullock arrived in this country on the 20th day of July 1863, per steamship *Hecla* from New York, and was appointed to labor as Travelling Elder in the Edinburgh Conference. He continued in that position until the 10th day of October following, when he was appointed to the Presidency of the Scottish District, and at the General Council held in Birmingham in the month of January 1864, was called to the Presidency of the London District, filling that position until released to return home.

Elder William W. Riter arrived here from New York on the 29th day of July 1863, per steamship *City of Washington*, and was appointed to labor in the Swiss, German and Italian Mission. He was shortly afterwards called to the Presidency of that Mission, continuing there until the Council held in Birmingham in January 1865, when he was directed to accompany Elder Orson Pratt, sen., on a mission to Austria. He remained there several months, returning to England in the month of August following. After travelling for a short time in some of the Conferences in this Mission, he was appointed to labor in the Liverpool Office, continuing there until his release.

Elder Heber J. Richards arrived from New York per steamship *Mersey*, on the 25th of July 1863, and was appointed to labor in the Nottingham District, under the Presidency of Elder John D. Chase, and at the General Council held in Birmingham in January 1864, was appointed to preside over the Nottingham Conference. He afterwards labored as Travelling Elder in the London and Kent Conferences, but during the last twelvemonths has travelled chiefly on the Continent and in various Conferences in England.

Elder Joseph H. Felt arrived in Liverpool on the 27th of July 1863, per steamship *Shannon*, and was appointed to labor as Travelling Elder in the Manchester District. At the General Council held in Birmingham in January 1864, he was appointed to the Presidency of the Durham Conference, a position which he occupied until January 1865, when he was appointed to labor in the Scandinavian Mission, under the direction of President Charles Widerborg. He travelled through the different Conferences in Denmark, also in Sweden and Norway, until his return to England to attend the General Council held in January last, when he was released to return home.

Elder David P. Kimball arrived here on the 29th of July 1863, per ship *Neptune* from New York, and was appointed to labor as Travelling Elder in the Southampton Conference, and at the General Council held in Birmingham in January 1864, was appointed to preside over the Conference, remaining there until January 1865, when he was called to the Presidency of the Birmingham District, a position which he occupied until the date of his release.

Elder Charles S. Kimball arrived here from New York, per steamship *Great Eastern*, on the 18th of June 1863, and was appointed to labor as Travelling Elder in the Birmingham District. In the month of August 1864, he was

appointed to labor in the same position in the London Conference. In January 1865, he was appointed to the Presidency of the Cheltenham Conference, remaining there until released to return home.

These brethren have all labored faithfully in the different positions they have been called upon to occupy, and have gained the esteem and friendship of those with whom they have been associated. They have borne faithful testimonies to the people of the truth of the principles they were sent forth to proclaim, and return to their families and friends with the approbation of the servants of God.

Elders Bullock and Riter have been appointed to take the superintendence of this season's emigration on the other side of the Atlantic, subject to the direction of any agent from Zion who may be sent to co-operate with them. Elder J. H. Felt will labor at the frontiers. Elders H. J. Richards, D. P. Kimball and C. S. Kimball, will pass through the States and cross the Plains by the Overland Mail Route, and anticipate arriving in Great Salt Lake City early in the spring. Those brethren have each our faith and prayers for a safe and prosperous journey across the ocean, and we trust that under their administration, the same success which has attended all our former emigrations, will also attend this, and that they may all arrive in safety in their mountain home, and receive the blessings which are in store for the faithful and obedient.

### ABSTRACT OF CORRESPONDENCE.

STAFFORDSHIRE CONFERENCE.—Elder John Bird writing on the 13th inst., says:—"As you are aware, I have labored over three years in the ministry, at first in the Lincolnshire, and latterly in the Staffordshire Conference. The Saints have ministered to my wants, and likewise the world. I can truly say the experience I have gained will in my future life prove invaluable to me. Many in the world have heard the sound of my voice proclaiming the Everlasting Gospel, as revealed through Joseph Smith. The divines have also been on my track, thinking to disprove the principles taught, but they have been most miserably mistaken. I bear my testimony to the divinity of this Work, not because others do, but because, through obedience to the Gospel, I have received a confirmation of the words of Jesus, that if any man would do the will of his Father, he should know of the doctrine, whether it was of God, or whether he spoke of himself."

### CORRESPONDENCE.

#### ENGLAND.

##### BIRMINGHAM DISTRICT.

Birmingham, Feb. 9, 1866.

President Brigham Young, jun.

Dear Brother,—As I am about to leave this country for our mountain

home, I thought I would pen you a few lines expressive of my feelings, &c., before starting on the journey.

I arrived in England from New York on the 29th day of July 1863, per ship *Neptune*, after a voyage of thirty days.

days, and received my appointment, which directed me to labor in the Southampton Conference, under the Presidency of Elder Warren S. Snow. After laboring under his direction for some time, he was succeeded by Elder E. F. Bird, under whose direction I also labored, until at the General Council held in Birmingham, in the month of January 1864, I was appointed to preside over the Conference. At the Council held in the month of January 1865, I was appointed to preside over the Birmingham District. In each of my fields I have labored with much joy and satisfaction, and have constantly realized the promises of the servants of God who sent me on this mission, and those who have presided over me in these lands. The brethren in conjunction with whom I have labored, have been assiduous in the performance of their duties as messengers of salvation, and I have had much joy in associating with them. I might give you the Statistical and Financial Reports of each of the Conferences in this District, were I so inclined, but I will leave that for the Presidents of the Conferences to do themselves.

Elder Orson Pratt, sen., has been with us for the last five weeks, and during that time, not only the Saints and others who attend our meetings have been enlightened and edified in listening to the soul-stirring discourses delivered by him, but we also have participated largely in the enjoyment and instruction imparted. There is a good prospect for a large emigration from this District the coming season. The local Priesthood and Saints generally feel well in their religion, and their desires to gather to Zion are very great. They have endeared themselves to me by their diligence in endeavoring to build up the kingdom of God, and by their many acts of kindness to myself and brethren. My prayer is that God may bless and preserve them, and open up their way to gather from these lands to the peaceful vales of Deseret. I believe I can say truthfully, that the Birmingham District is in a flourishing condition, and I congratulate my successor, and those who will succeed the Presidents of the different Conferences, on the

condition in which they will find their fields, and the pleasant times they will be likely to spend among so good a people. Since my arrival in this country, I have constantly endeavored to impress upon the minds of the people the necessity of gathering, and feel now to say unto all who can do so, to leave these lands, if they desire to escape the judgments that are impending, and which even now are being experienced to some extent in this and among other nations.

I am joyful at having the privilege of returning to the bosom of the Church, and the society of my friends. I know that this is the Work of God, and that it incorporates within its broad folds the only principles that will exalt man in the future, and impart to him peace of mind whilst he is sojourning in this life; and as my last testimony unto the people whilst on this mission, I testify that Joseph Smith was a Prophet of God, that Brigham Young is his legally appointed successor, and that all mankind would do well to listen unto the revelations of God to man, brought forth through their instrumentality.

I have from my earliest recollection been acquainted with yourself, and as time has rolled along, our friendship has increased. I trust we will ever continue to labor together in the same good cause, not only in time, but in eternity; and that we may finally gain that exaltation and glory, without which, with the knowledge we now possess, our happiness would be incomplete.

My prayer is, that you may have all the success in your mission that your heart can desire, and that you may in due time return with joy to your home in the valleys of Utah. I am, your brother in the Gospel.

DAVID P. KIMBALL.

#### CHELTHENHAM CONFERENCE.

Cheltenham, Feb. 10, 1866.  
President Brigham Young, jun.

Dear Brother,—Previous to taking my departure from this land, I have thought I would give you a brief report of my labors since my arrival in this country, and express my deeply felt gratitude for the many blessings and privileges I have enjoyed.



I arrived in England in company with Elders F. C. Free, S. L. Sprague, M. Lyon and J. A. Cunningham, on the 18th of June 1863, per steamship *Great Eastern*, and received from President George Q. Cannon an appointment to labor as Travelling Elder in the Birmingham Conference, under the direction of President John M. Kay, where I endeavored to faithfully discharge the duties of my calling to the best of my ability. During the fourteen months I labored there, I had much joy and satisfaction in teaching and comforting the Saints, and trying to explain the principles of the Gospel to those unacquainted with the glorious truths that have been revealed from the heavens in these latter days. I had also the pleasure of baptizing a few into the Church. Brother Kay blessed and encouraged me, which causes him to live in my remembrance, although his spirit has passed from this into another sphere. The Saints in the Birmingham Conference treated me universally with the greatest kindness and consideration, in consequence of which I feel in my heart to bless them.

In the month of August 1864, I was appointed by President Wells and yourself to labor in the London Conference, under the direction of Elder Isaac Bullock, who treated me with the kindness of a father. The Saints also manifested towards me the most kindly feeling, and I appreciate and love them equally as much as those with whom I became acquainted in the Birmingham Conference. Whilst in London, I had ample opportunity of seeing all the notable sights that are to be witnessed in that great metropolis, and this has enabled me to become acquainted with many peculiarities pertaining to this particular age of the world's history, of which I had never before dreamed.

At a Council meeting held in Birmingham in January 1865, I was appointed to succeed Elder Miles P. Romney as President of the Cheltenham Conference. He left the Conference in a much better condition than he found it, but was unable to clear off the book debt, which, however, I am glad to inform you, I have been enabled to entirely liquidate.

I have labored in this Conference for nearly eleven months, in conjunction with Elder J. C. Wixom, the District President. During the year 1865, we emigrated twenty-two persons, and baptized about thirty, the greater number of whom obeyed the ordinances of the Gospel for the first time. The local Priesthood co-operated with us in our labors, and the Saints did all that lay in their power to make us comfortable, while we endeavored to bless and comfort them in return. And now as I am about to leave the shores of England, in order to return to Zion and enjoy the society of "the loved ones at home," I pray for all the good, warm-hearted Saints whose acquaintance I have formed, that the God of Israel may bless and preserve those who may have still to remain in these lands for a time, and trust that those who are so privileged as to have the opportunity of going to Zion this year, may be humble and patient on the journey, and that the providence and care of our heavenly Father may be over them.

Praying that God may bless and prosper you, and continue to make you a blessing to the Saints and honest-in-heart in this country, I am, your brother in the Gospel,

CHARLES S. KIMBALL.

Liverpool, Feb. 11, 1866.

President Brigham Young, jun.

Dear Brother,—I believe it to be my duty to write to you before I leave for home. I expect to sail on the 14th inst. It is nearly three years since I left home to come to this my native land. When I think of the knowledge that I have gained during that time, and realize I have gained it through coming in obedience to the command of God, and doing the best I knew how to do, I feel well paid. I did not expect to do a great deal of good to anyone but myself, neither do I think I have; but I am satisfied that the experience gained while on this mission, will assist me to be more useful in time to come; and as I hope to keep the covenants I have made, and the good resolutions formed in my heart while under the influence of the Comforter, I expect to live to perform other missions, and reap the

benefit of that which I have learned on this; and if I had received no other benefit than the direct manifestation of the power of God in giving me strength of mind and body that I never possessed, before commencing to labor in the ministry, I should feel well rewarded.

I also have been very happy in my associations with those that I have labored with and among. My first field was Nottingham Conference, where I labored some eighteen months under the direction of Elders John D. Chase and J. Townsend, who were in every respect fathers to me and to the Saints under their watch-care. I shall always remember the Saints for their kindness to me, and because they showed a desire to keep their covenants. I was appointed from there to travel in the London Conference, under the Presidency of Elder Isaac Bullock, and then in the Kent Conference, under the direction of Elder E. I. Stocking. The greater

portion of the last twelve months I have been travelling on the Continent, and also in several different Conferences in this country. I realize that many privileges have been granted to me, and trust I appreciate them, and hope to prove that they have not been thrown away. The blessings promised to me by the servants of God before I left home, have been fulfilled. I left home believing this to be the Work of God; I go home knowing it is such, and I believe that all who desire to know the same, will receive this knowledge if they will seek for it.

For fear that I shall occupy too much space, I will close with thanks to yourself, brother Isaac Bullock, and all the Elders and Saints that I have received kindnesses from in this country. Praying the Lord to bless you, and prosper the Work under your Presidency, I subscribe myself, your brother in the Lord,

HEBER J. RICHARDS.

## SUMMARY OF NEWS.

MEXICO.—Various rumors are current that the French are preparing to withdraw, the Emperor Maximilian consenting, provided that the United States send troops to replace them; also that Maximilian would shortly receive \$1,000,000 from France. In the Emperor Maximilian's speech in response to the address on the death of King Leopold, he said that, confident in his destiny, he was determined to continue the course he had commenced. He would not change the democratic customs of Mexico; but a strong rule was the best anchor of safety for that country, and he looked forward to the future without anxiety. The *Ranchero*, of Matamoras, states that Bagdad was abandoned by the Liberals, and that a Federal guard was stationed there. The Imperialists took possession the same day. Cortinas and Escobedo had left the neighborhood of the Rio Grande. The leading merchants of Matamoras, both foreign and Mexican, have published a protest against the proceedings of the Federal civil and military authorities on the Texas side of the Rio Grande, charging them with the responsibility of the troubles and outrages perpetrated on the Rio Grande, by aiding the partisans of Juarez—a party which they declare has at present no more foothold there than is afforded by Federal officials. The consuls of Great Britain, France, Spain and Prussia, testify to the truth of the protest.

JAMAICA.—The West India mail brings the particulars of the opening, on the 23rd ultimo, of the royal commission, at Spanish Town, Jamaica, to inquire into the circumstances attending the recent insurrection in the island. The commissioners were Sir Henry Storks, Mr. Russell Gurney, and Mr. J. B. Maule. In opening the business, Sir Henry Storks said that the commissioners would carry out the instructions they had received, and see that the inquiry was "full, searching and impartial." Several professional men attended to

watch the investigation on behalf of Mrs. Gordon, Dr. Underhill, and the Baptist ministers of Jamaica and others. In reply to an address signed by upwards of 2000 of the inhabitants of Jamaica, and presented to ex-Governor Eyre, that official expressed the utmost confidence in the result of the investigation before the royal commissioners.

EGYPT.—Intelligence has been received from Egypt of a dreadful tragedy said to have been perpetrated in the province of Taka. About six months ago the negro troops there, about 4000 in number, revolted, in consequence of their pay being greatly in arrear, and also, it is said, of the intention of the Egyptian Government to send a portion of them to Mexico, to replace those sent there some time ago in the French service. For two months Taka was in a state of warfare, and order was only restored by the arrival of troops from Khartam, and also from Egypt via Suakam. The orders from the seat of Government were, that the mutineers should be decimated; but in the result at least nine-tenths were either massacred or sold into slavery. The Governor of Taka, and the other principal officers concerned in this tragedy, have all died since, so that an investigation into its details would, it is thought, now be fruitless.

AMERICA.—Mr. Sumner has introduced a resolution in the Senate, that in the lately rebellious States there shall be no class invested with peculiar privileges or power, and no denial of civil and political rights to any one on account of color or race. All persons shall be equal before the law in court and at the ballot-box. This statute to be the supreme law, all State laws to the contrary notwithstanding. Mr. Sumner announced that he would move this resolution as a substitute for the constitutional amendment concerning representation lately adopted by the house. The Senate, by a vote of 31 to 10, has adopted the amendment to the bill for protection in civil rights, declaring all natives of the United States, not subject to foreign Powers, excepting Indians, to be citizens, without distinction of color. The steamer *Miami*, which exploded on the Arkansas river, had about 250 passengers on board, among whom were 91 men of company 13 of the 13th United States cavalry. The accident occurred at seven o'clock in the evening, just after supper, and while the passengers were assembled in conversation around the stove in the hall. The explosion was of such force as to rend the cabin floor asunder, and let every person down who was in the front part of the cabin. Great numbers lost their lives by jumping overboard. The total loss of life is supposed to be 150. Thirty of the soldiers were lost. The steamer *Missouri*, which exploded in the Ohio river, had 120 persons on board, 25 of whom were passengers. The latest information from Evansville places the loss of life at about 100. The *Missouri* was one of the largest passenger steamers on the river, and was valued at \$100,000.

## VARIETIES.

"I'll not leave the, thou loan one," as Hardup, who admires Tom Moore, remarked to his pawnbroker.

The anti-spiritualists deride the idea that a chair can move, and tip, and dance, but we have been at many a public meeting where the chair made a speech.

In a cigar shop in Pennsylvania Avenue, Washington, there used to be a sign, which read: "All gentlemen must pay cash down; credit given only to members of Congress."

A witty doctor of divinity, whose physician had ordered him to live for a time on a purely vegetable diet, demurred on the ground that he "should not be able to say grace before meat."

A Frenchman, at a ball in Paris lately given at the Austrian Embassy, observing his intended gazing at a star, is said to have whispered, "Do not look at it, for, alas! I can not give it to you."